

THE BAPTIST RECORD.

OLD SERIES VOL. XXX.

JACKSON, MISSISSIPPI, DEC. 6, 1906.

NEW SERIES VOL. VIII. NO. 49.

GREAT THINGS AHEAD.

Surely every Baptist in Mississippi ought now to see that we have the opportunity of making our Baptist College equal in every way to any other institution on Mississippi soil. If we will raise \$75,000 by January first on the plan given below, the General Education Board will give us \$25,000 and Carnegie will give us \$20,000. The above together with the Jennings gift of \$20,000 will make \$140,000. Carnegie's \$20,000 will go to Endowment. The other \$120,000 will be put into buildings and apparatus. We are pushing the movement steadily, and by hard work we will succeed. Every Baptist in Mississippi ought to help, and help liberally. Fill out the subscription blank below, and mail the same to me at Clinton.

I promise the following amounts to Mississippi College, and agree to sign notes for the same when called on to do so:

Cash by Nov. 1, 1906	\$
Cash by Nov. 1, 1907	\$
Cash by Nov. 1, 1908	\$
Cash by Nov. 1, 1909	\$
Cash by Nov. 1, 1910	\$
Name
Church
County
Post Office

Yours for success,
W. T. LOWREY.

In Chester, England, if a man fails to raise his hat when a funeral is passing he is liable to fine and imprisonment.

The Argentine Republic boasts of the largest wheat field in the world. It covers a little more than 100 square miles.

The number of female shylocks in London is said to be rapidly increasing. They are old women and are more grasping and merciless than men.

The Jews resent the plan of the Episcopal Convention to win them to Christianity. Rabbi Silverman bitterly opposes this plan. He thinks they are unjust when they state that there is a spread of criminality among the East Side Jews and that the only means of counteracting these influences was the conversion of the Jews to Christianity.

The theological department of Baylor University of Texas has become an institution itself, judging from Dr. B. H. Carroll's report at the late convention at Waco. A monthly outlay of \$500.00 is scarcely sufficient to meet the expense. Dr. Carroll is in the midst of a great work one for which he seems eminently fitted and is making of it a splendid success.

One thing seems pretty certain about the Catholics, whether they worship pictures and other sacred things or not, whenever one of their sons of thunder gets on a "high ball" he seems to lose all of his reverence for such trifles and disports himself amongst them very much as would a blind bull in a china shop. Witness the late iconoclastic episode in the church in Vicksburg.

It is said that 1,000 parcels are lost every day on the railways of the kingdom of Great Britain. But no such thing can be said of God's great method of transporting His valuables from these low grounds of sin and sorrow to the heavenly mansions in His eternal kingdom. "Him that cometh to me I will in no wise cast out" and "none shall be able to separate us from the love of God."

An accredited report has it that a son of Brigham Young, the notorious Mormon leader, is in the penitentiary in Walla Walla, Wash., and that polygamy is not the only crime charged up to him. No doubt heredity is in it and probably most of it, but it would be a prolonged hardship on the poor fellow if he should have to suffer the penalty of all the crimes and misdemeanors of his multi-criminal father.

It appears from the poetic story that Alon Ben Adhem was not written in the angel's book as one who "loved the Lord," but because he claimed to "love his fellow-men" it was afterwards written of him that the "love of God had blessed him more than all the rest." But how could "Ben Adhem" love his fellow-men if he did not first love God? Is not love to God the first and greatest commandment? Could Ben Adhem love his fellow-men without God and thus win God's love. All words are not sound words, even poetical words.

A vociferous clamor is going up in some quarters for cheaper sleeping car accommodations. It is even suggested that the Pullmans put on a cheaply constructed and furnished appendix to each suit of cars and make the rate about one-half or less, and thus accommodate the indigent. That would be fine and work well if it were not for one thing, and that is the penalty it would develop among the "cultured wealthy." Better put the whole thing on a cheaper basis and let all fare alike.

We observe that of late many pastors in many sections of our country and several newspapers are preaching and publishing strong sermons and editorials and other articles in favor of the "supremacy of the church," the sovereignty of the church, the authority of the church and such like. Is there any special call or occasion for this? Is the stronghold of local church independence and church sovereignty, the bulwark of our Baptist Zion, being assaulted or in danger?

A covetous man ripened into a thief. He had access to the national treasury and went in to help himself. Forgetting to prop the heavy door ajar, it swung too and locked him in. In the midst of great wealth of silver and gold he perished of hunger and thirst and prolonged and intolerable agony. Could hell be a worse place and condition for the covetous, fraudulent, sordid rogue who gets his wealth by his wits by robbing all indiscriminately, even poor preachers, orphans and widows.

These words taken from the Ram's Horn strike home with a great deal of force. The voice of man is often taken for that of the Lord. Be on the alert and learn to distinguish between the two:

A man was standing in the telephone booth trying to talk, but could not make out the message. He kept saying, "I can't hear; I can't hear." The other man by and by said sharply, "If you'll shut that door you can hear." His door was not shut, so he could hear, not only the man's voice, but the street and store noises, too. Some folks have gotten their hearing badly confused because their doors have not been shut enough. Man's voice and God's voice get mixed in their ears.

Light at Evening.

When the darkness falls around us
And our hearts are sore afraid;
When we walk with weary footsteps
In the twilight's gathering shade;
When we watch the twittering swallows
Circling take their homeward flight,
And the stars shine brightly o'er us,
Lo—at evening cometh light.

When the insect is a burden,
And our heads are bending low,
With the weight of many winters
Resting on their crown of snow;
When our hands forget their cunning,
And we know not what is right—
When we almost shrink and falter,
Then—at evening, cometh light.

When life's worries all are over,
And the watchers fail their trust,
And the men once strong and stalwart
Bow them in the wayside dust;
When the long day's work is ended,
And we fear the coming night—
Then God's peace shall fall around us;
For at evening cometh light.

When the span of life is ended,
And we hear the "enter in"—
When we leave this world of sorrow,
With its burdens and its sin;
When the friends who stand around us
Softly murmur "Dear, good night!"
Shall the King of that blest country
Lead us into heaven's own light.

—Eva Cleveland.

The Springfield Republican.

Mrs. Lou Sumrall Carter.

The tidings of this good woman's death, which occurred Saturday night, Nov. 24th, in St. Joseph's hospital, Memphis, Tenn., whither she had gone for an operation, brought a distinct shock to the people of Jackson. It was hard to realize that a life so useful had gone out from us, but the inevitable fact faced us.

She was born Jan. 30th, 1870, in Copiah county, near Crystal Springs. While still a child she was born again and gave her heart to the Savior, being baptized into the fellowship of the New Zion church, by Rev. A. J. Miller. From early life she displayed those estimable traits of character which distinguished her as a Christian woman. Herself the oldest of four orphan girls, made so by the untimely death of her father, she knew the meaning of poverty, but inspired by high ideals of life she pressed forward till she was graduated with distinction from Blue Mountain Female College. From her mother, who is a sister of S. G. and R. A. Cooper, she received much of the inspiration that shaped her life and it is needless to say that she obtained much help and encouragement from both of her preacher uncles.

It was on the 23rd day of July, 1895, just after the adjournment of the Baptist State Convention at Hazlehurst, that J. R. Carter and T. C. Lowrey led Misses Lou and Susie Sumrall, respectively, to the altar in a double wedding. Mutual congratulations to this happy quartette, so well matched, was the order of the day. For a little more than eleven years, these servants of God have wrought faithfully and well together, but now the circle is broken, and one must go alone. It matters little, however, as Prof. B. G. Lowrey said at the funeral, that some get home a little earlier than others. It is of little consequence at what time a Christian dies.

The manner of her going brings sadness, but the treatment was not undertaken rashly nor unadvisedly. It was only after much prayer and mature deliberation that she and her husband reached the conclusion about the matter and then the surgeon found her condition even worse than he had anticipated, indicating that her life, without the operation, even though it might have been extended a few years, would have been one of intense suffering. Before leaving home, she expressed herself as hopeful of successful treatment, but felt that she was in the hands of the Great Physician and was submissive to His will. She stood the operation well and the pneumonia complications, which were the immediate cause of her death, did not set in until the day following.

Before going she said if her death could only result in making effective in the lives of the Orphanage children the lessons she had tried to teach them, she was satisfied. God never gave her any children of her own, but a family of more than one hundred will rise up and call her blessed. It is not within the power of human methods of calculation to estimate her worth to the institution where, for the past several years, she has wrought so nobly. We know, however, that while God buries the workers, He carries on the work. It is an unspeakable blessing that Bro. Carter has, just at this time, his brother, Z. Carter, and his wife associated with him in the institution.

Mrs. Carter exemplified in her life the inspired pen picture of a godly woman.

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She was the ornament of a meek and quiet spirit which, in the sight of God, is of great price. Gentle, kind, sympathetic and consecrated, her memory will linger long as sweet incense arising from the altars of love and friendship.

By kind and loving hands, all that was mortal of this useful woman was laid away to rest in the quiet city of the dead near the college buildings at Blue Mountain, which she loved so well. May the Father of Mercies and God of all comfort sustain the stricken husband, mother, brother, sisters and doubly bereaved children of the Orphanage, in this their great sorrow.

W. F. YARBOROUGH.

Notes from Hazlehurst.

Home again! And so cordial was the welcome accorded us, a real "home-coming" it was, after an absence of four months. By the mercies of God bestowed through modern surgery, we are now relieved of much former suffering, which unfitted us for service. The future is brighter, disclosing its store of health and happiness and larger usefulness. We hope soon to be engaged again in the full work of the ministry; but just now it seems that the only thing to do is to serve churches accessible to our home here, either by rail or by buggy. We look to Him, "Whose we are and Whom we serve" for guidance.

I rejoice to be able to say that my successor here as pastor of the Hazlehurst church—Bro. Tandy, assisted by his consecrated wife—has proven himself to be the right man for the place. Not only is he a good preacher and an untiring pastor, but he is also a first-class organizer who knows how to marshal his forces and put everybody to work. The Sunday school has grown considerably, and the prayer meetings and preaching services are always interesting and well attended. Often there are accessions to the membership by experience and baptism, as well as by letter. The church has plans for a \$4,000.00 pastor's home, which will be built without unnecessary delay. Bro. T. T. Martin is to be with us next Sunday to engage in a series of meetings and we are expecting a great meeting with large results.

Recently Bro. Lowrey was here and secured pledges for more than \$2,000.00 for the college. By the way, that address of his on Christian education is the best of the kind I have ever heard. Of course he will raise the money, but a far greater work is he doing in opening the eyes of God's people and making them see.

God be thanked that we have men that can do things in establishing the kingdom—strong, robust men, able to endure; toiling on and fighting on until success and victory are realized. Let us all, who, by physical infirmities or otherwise, have been forced to fall back toward the rear, say so! Away with the littleness and meanness of the fretful, fault-finding spirit, and the disposition, alas, too prone to envy! We have read of the soldier fallen in battle—bleeding and dying; but with eye bright, ear alert, heart rejoicing, as his comrades in arms press forward toward victory. So must it ever be with him of noble spirit and lofty motive; for he who serves for the sake of the cause, is always glad when another can serve it better than himself.

Ye men and women—steadfast, immovable, always abounding in the work of the

Lord: From the rear we salute you and bid you God-speed.

WM. J. WILLIAMS.

Hazlehurst, Miss.

An Enjoyable Trip.

It was the privilege of the editor of the Baptist Record and wife to spend Thanksgiving day with their children, Mr. and Mrs. J. P. Tull, of Greenwood. Dr. and Mrs. A. V. Rowe were there also. After a very pleasant Thanksgiving service at the Baptist church in which the retiring pastor, Dr. W. M. Burr, Dr. A. V. Rowe and this editor participated, we had a dinner which was very much enjoyed. In the afternoon Bro. and Sister Burr and some other friends came over and an unusually pleasant afternoon was spent in social and religious interchange. Bro. Burr preached his farewell sermon to the church on the last Sunday in November. He has not yet determined where he will locate. He is one of the best combination men for a pastorate we know of. Spending Thursday and Friday with our children, we ran over Friday evening to Winona, where we spent a pleasant night with our life-long friends, Mr. and Mrs. Rowe, and spent Saturday meeting many of our old flock. At dinner Saturday in company with Mrs. Bailey, Brothers Rowe and Ball and their wives, we sat down to a very palatable spread in the home of Bro. and Sister A. P. Trotter. Mrs. Trotter had arranged for several of the ladies to meet Mrs. Bailey at her home in the afternoon. The day was very pleasantly spent with these brethren and sisters, with whom we had labored as pastor for nearly five years. Winona is growing, and Pastor Ball is pushing matters for the erection of a new church building on a very desirable lot which has already been secured. Winona is a good town and we are much pleased that Baptist interests are keeping pace with the material and commercial advancement. Pastor Ball is looking well and seems full of hope in his work.

Saturday at 4 p. m. we boarded a north-bound train for Water Valley, where we spent last Lord's day with Pastor Low, and preached morning and evening to good congregations and as attentive to the things spoken as one ever finds. Water Valley has been well known as the home of the Jenningses. They are rapidly leaving Water Valley for other places. Not long since Captain Z. D. Jennings went home to God. A little later the wife of Bro. Hugh Jennings followed, and a month ago the noble wife and mother departed "to be with the Lord." Bro. Zack Jennings goes to Jackson to engage in a large wholesale grocery business, having as a partner Bro. B. I. Fulmer, also of Water Valley. Bro. J. L. Low is the earnest, consistent pastor. He has been here abouts two years, during which his labors have been greatly blessed. He has baptized 111 during his pastorate, 72 of these in one day, as a result of the great Cates meeting in the summer. During this time also the old pastor's home, which was considerably distant from the church, has been sold and a new one bought within a block from the church, worth \$3,000.00. This is a large and difficult field, but a fruitful one. Bro. A. E. Jennings is still in great love with the Orphanage, and announced that on next Lord's day an offering would be made for this object. It should be said to the credit of the Water Valley church that it has the distinction

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of being the largest contributor to the Orphanage.

Pastor Low and this writer walked over the cemetery and viewed with a sense of bereavement the graves of Captain and Mrs. Jennings. These were real benefactors to the Baptists of Mississippi both in their upright lives and in their liberal gifts. Their names are inseparably connected with Mississippi College, Blue Mountain Female College and the Mississippi Baptist Orphanage. The Water Valley church has a live Sunday school under the superintendency of our good brother, A. E. Jennings, and also an active B. Y. P. U.

The Bible Doctrine of Feet Washing.

Abraham lived in a tent in Mamre. One day as he sat in his tent door, he saw three men standing by him. He ran to them and said, "Pass not... away from thy servant. Let a little water be... fetched and wash your feet, and rest yourselves under the tree, and I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on." Gen. 18:3. If this teaches anything, it is that Abraham regarded provision for feet washing a part of entertainment. Lot, Abraham's nephew, had the same idea as Gen. 19:2 shows. Two angels came to him as he sat in the gate of Sodom. He said to them: "Turn... into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways." He was treating these angels as he thought he ought to treat men, who were traveling and had stopped to spend the night with him in response to his invitation.

Laban, another nephew of Abraham, believed as Abraham and Lot did about feet washing. Gen. 24:32. Abraham sent his oldest servant to Mesopotamia to secure a wife for his son, Isaac. When this servant arrived at the place where Laban lived, he came out and invited him into his house. "And the man came into the house; and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that were with him. And there was set meat before him to eat."

The same custom was observed by Joseph's brothers, when they were brought into his house in Egypt. Gen. 43:24. This practice prevailed in Israel during the Judges. Judges 19:21. Jesus approved it, and rebuked the neglect of it in His day. Luke 7:38, 44.

The Holy Spirit, through Paul, put His commendation on it by making it a qualification to the support as a widow by a church of Jesus Christ. "If she have lodged strangers, if she have washed the saints' feet." 1 Tim. 5:10.

He did not say, if she has washed the saints' feet in connection with the Lord's supper; but in connection with lodging strangers.

Abigail expressed herself willing to be a servant in David's house to wash the feet of his servants. 1 Sam. 25:41.

There is not the slightest intimation in any of these passages that feet were washed as a religious ceremony.

Now please let the Holy Spirit say what He wants to say in the thirteenth chapter of John's gospel. He says, that Jesus was at supper before the feast of the Passover, John 13:1. At the end of this supper, which was before the feast of the Passover, He gets up from supper, makes the necessary preparation, and washes His disciples' feet. Jesus washed the disciples'

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feet at the end of a supper while being entertained in a home, the commentaries to the contrary notwithstanding.

J. R. SUMNER.

Clinton, Miss.

"LEAD KINDLY LIGHT."

A Defense of One of the Sweetest and Tenderest Hymns in All the Range of Hymnology.

By N. W. P. Bowen.

I was painfully surprised at several things in your animadversions against Newman's ever famous and deathless hymn, "Lead Kindly Light" in your issue of Nov. 15th.

Some of your statements are hopelessly at variance with such facts as have been accessible to all the writers known to me who have had any occasion to write of Mr. Newman. If the writers are to be believed then "Lead Kindly Light" is a Protestant hymn and written by a Protestant. This hymn was written twelve long years before Newman joined the Catholic church. The hymn was written June 16th, 1833, and it is certain that Newman did not join the Catholic church till 1845. It is true his mind was much disturbed over ecclesiastical matters which finally culminated in his attaching himself to the Catholic church. (Who knows but that if his attention had been directed to the "sect everywhere spoken against" that he would not have gone to the Baptists instead of the Romanists.)

It is this very fact of his groping in the gloom of ecclesiasticism that lends such pathetic sweetness to the immortal hymn. The editorial discloses the fact that the writer was manifestly unfamiliar with the hymn and could not quote it, though more than one effort was made.

The fulmination of the editor were in striking contrast to the criticisms of some eminent authorities on hymnology. Hezekiah Butterworth pronounced this to be "the sweetest and most trustful of modern hymns." Says Nicholas Smith: "Christians of all denominations and of every grade of culture feel its charm and find in it a language for some of the deepest yearnings of the soul."

Says Allan Sutherland: "The hymn books do not contain a more exquisite lyric. As a prayer for a troubled soul for guidance it ranks with the most deservedly famous church songs in the English language."

William E. Gladstone was once asked to give the names of the songs that he was fondest of. His answer, after a moment's thought, was, "Lead Kindly Light and Rock of Ages."

"I know no song, ancient or modern," says Dr. L. A. Banks, "that with such combined tenderness, pathos and faith tells the story of the Christian pilgrim who walks by faith and not by sight."

I need not remind you that the hymn was a favorite with President McKinley, one of the godliest rulers who ever held the reins of government. The editor does Cardinal Newman great injustice in supposing that he refers to the Catholic church in his petition to the "Kindly Light."

If the editor will read say the first nine verses of the first chapter of John he will find that individual speaking of a Light, the Light, etc., and we have no difficulty in determining to whom he refers. No matter what views Newman may have come to

hold concerning the Catholic church, it is certain that when that hymn was written that "Kindly Light" to him was none other than "Jesus the Light of the world." —But suppose the great hymn had been written by a Catholic—that Newman was a Catholic at the time of its writing (which is not a fact, as I have said), shall I repudiate a good thing simply because it emanates from a Catholic? Shall I eliminate from my hymnology "Nearer my God to Thee" simply because it was composed by a Unitarian?

I beg the editor's pardon if I seem somewhat ardent in my defense of this great hymn. It is hard to write calmly after reading so harsh and unjust a criticism of a hymn so tender, so pathetic and so trustful that it has appealed to perplexed hearts around the globe and given a holy confidence to the wavering to the very outposts of the earth.

R. F. D. No. 2, Nov. 20, 1906.

Mt. Olive.

I write to ask you to visit me at 1314 Fifteenth avenue, Meridian, instead of at Mt. Olive. I closed my work here today and expect to move to Meridian this week, where I will give all my time to one church and be at home with my family.

I am leaving an excellent field here of three churches, in three counties, belonging to three associations, two of which work with the convention and one of the best with the general association.

The Lord has greatly blessed my work the past two years.

Our Sunday schools are doing well; we have had good protracted meetings, with quite a good increase in membership, and a very large increase in missions and other contributions.

This has been a "red letter" day with Mt. Olive Baptists. The weather is fine, the congregations were very large and the spiritual atmosphere good. We have just added four Sunday school rooms to our church building and this morning we had a Sunday school rally and dedication service. The 11 o'clock hour was given to this idea, in which there were songs, recitations, an excellent paper by Miss Goodwin of Coffeeville, an address by Bro. J. E. Byrd and a talk by the pastor—closing with a collection and the dedicatory prayer. Tonight we had a very fine service. I preached on "Thy testimonies are wonderful—The Entrance of the Word Giveth Light." The usual resolutions were adopted by the whole congregation, and closed with the Lord's Supper. I trust much good seed was sown.

Enclosed please find the excellent paper read by Miss Goodwin, one of our public school teachers. Some of us desire that it be published in the Record that it may have, as it merits, a larger hearing.

I. A. HALEY.

Monteagle Dots.

Monteagle, the great Southern Chautauqua of the South, is destined to become the most popular health resort for the Southern States, as well as the place where you meet representatives of the best element of consecrated, practical and useful men and women and form acquaintances that will be beneficial to you and last through the journey of life.

E. R. CARLOSS.

The Baptist Record.

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On Nov. 9th, Rev. J. E. Barnett lost his house and all its contents by fire.

Bro. G. W. Riley will divide his time between Edwards and the South Jackson mission work, with residence at Jackson.

Ambrose L. Thomas, who died in Chicago, Ill., Nov. 10, 1906, and who was born at Thomaston, Me., Jan. 10, 1851, was a member of the advertising firm of Lord & Thomas, of Chicago.

The correspondents of Rev. I. A. Bailey, formerly of Mt. Olive, will address him in the future at 1314 Fifteenth avenue, Meridian, Miss. He is now pastor of the Fifteenth Avenue Baptist church, Meridian, Miss.

Clarksdale, Miss., Dec. 3, 1906.

Dear Brother Bailey:

Mrs. C. H. Mize, wife of Brother C. H. Mize of Sumner, Miss., died on Nov. 24th after a long and severe illness.

Revs. W. A. Borum and W. A. McComb, the two brethren elected at our last Board meeting to serve as State Evangelists, have finally declined to accept the responsible position. They are very suitable men for the work contemplated, but do not see their way to accept. This is a disappointment both to the Board and the brethren.

Brethren McComb and Borum for Our State Evangelists.

The selection of these brethren for State Evangelists displayed excellent judgment on the part of our Board and will meet with the hearty approval of all our people, and we earnestly hope that it may please God to put it into their hearts to accept the work for which He has so richly endowed them. How do we know but that they have "come to the kingdom for such a time as this."

The writer is personally acquainted with

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Brother McComb, and having had him in a meeting and his guest in his home for a number of days, can unhesitatingly endorse him in every respect. As a Christian—he is humble and meek, and kind and gentle, and amiable and social, a delightful guest in the home. As a preacher he is spiritual and prayerful and earnest and sound. A man of great faith, he believes God and relies upon His promises. His personal magnetism in a meeting is wonderful, indeed I have thought that his personal magnetism would be just a little dangerous in a meeting if it were not dominated by the spirit of God. He is one of the Lord's anointed soul winners, whose work stands as a monument of his marvelous success in the work of evangelism. —Take him all in all he is just the kind of an evangelist we need.

It has not been my good fortune to be personally associated with Brother Borum, my first acquaintance with him was during the session of our Convention at Hattiesburg. You know there are some men who upon first acquaintance impress you most favorably and the impression is so deeply imbedded in the mind and heart that it remains with you. Such was the impression made upon me by Brother Borum. The speech I heard him deliver was a gem for its fine sense, scriptural soundness, intense spirituality, and elegant delivery. His personal appearance was graceful and dignified and it seemed to me that he possessed in marked degree those elements that make "a good minister of Jesus Christ." His work has developed the gift of the evangelist in such great degree that our eyes turn to him as one of God's "chosen vessels to bear His name to the gentiles."

In conclusion—There I found in both these brethren what was so prominent and influential in the life and preaching of the great Spurgeon of blessed memory, to-wit:

Love, A gentleman, heard the great London preacher and when asked by a friend how he was impressed by the preacher, replied—"He impressed me that he loved me." This poor sin-cursed and sorrowing world is hungering for loving sympathy, and the preacher must be like his blessed Lord whose loving kindness and tender sympathy drew the people, the common people to him "who heard him gladly." The evangelist whose heart is full of love and tender sympathy will draw all classes to the loving Jesus, and this I am sure of our beloved McComb and Borum.

If these brethren should enter the work let prayer be made for them by our people all over the State—God bless them.

O. D. BOWEN,
Hattiesburg, Miss.

Hattiesburg.

Rev. D. C. Rawls, who lives in Hattiesburg, might be secured for one or two Sundays for next year by some church or churches convenient. I have had the pleasure of hearing Bro. Rawls preach and in every case I was profited. If you desire him attend to the matter of writing to him right away or you may miss getting him. The Columbia Street Church has called Bro. J. N. McMillin, but he has not yet indicated what his answer will be. He was the well beloved pastor of the First church here and my immediate predecessor. He is a splendid pastor and preacher—a

good combination. Bro. L. A. Moore is supplying the church at present. It does not seem to be such an easy matter for a church to secure him as pastor. Two churches have called him in the last ten days, but he has not seen his way to accept either of them. He preached the sermon at our union Thanksgiving service here and pleased a crowded house. He is one of the finest available young preachers we have. In addition, he is modest and spiritual and has good common sense—a thing much needed by preachers.

The report of our church to the Lebanon Association showed 127 additions for the year, 50 of them by baptism; State Missions \$405, Home Missions \$451, Foreign Missions \$854, making \$1,710 for missions.

Bro. A. L. O'Bryant comes to Hattiesburg with the new year to give half his time to our Irene Chapel mission and the other half to Burvis, where he has been the loved pastor for this year. We expect much of our young brother in his work here. He is capable and desirous of bringing things to pass for the Lord.

When he secures a suitable church house—a thing much needed—he will have the most promising missionary field I know of anywhere. The South Mississippi College is there, and the tide of population is turning in that direction. The church will have a territory of its own. We can safely calculate that the city will continue to grow in that direction. In five years from the time a good house is secured I expect to see a church of 500 members there.

A splendid lot is secured, the house, the field calls for, as not going to be built without some tremendous hard work.

We had five additions to the First church Sunday, four by letter, one for baptism.

I. P. TROTTER.

Hattiesburg, Nov. 30.

Fire and Tornado.

Why is it that church and school property is not protected by fire and tornado insurance? An individual has the right to go unprotected if he wants to take the risk, but with public buildings I hold there exists no such right. If the public erects a building and the owners will not keep it protected by insurance, in the event of loss they have no right to appeal to the public to rebuild. There may be some difficulty in securing fire insurance in the country, but none in getting tornado insurance, regardless of location, at very low rates, to-wit: .25, .50, .75 for one, three and five years. Stop and think of the thousands of dollars that would have been saved to the Baptists of Mississippi if the churches in the storm-swept districts of this year alone had been protected by tornado policies. Churches with steeples, rate .50, \$1.00, \$1.50. We must help those who have suffered in the past, but for the future protect yourselves. The companies will pay your losses promptly, and it will save you from the humiliation of asking help.

J. P. BROWN.

Chronicles.

L. A. D.

At the risk of repeating things, I will state some facts about East Mississippi. My first visit thereto was in 1844; being a trip on horseback, leading another back to its owner. The route was through Greensborough, then the county seat of

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old Choctaw; Louisville, present capital of Winston county, and then village of Meshulaville, to a little place on Noxubee river, called Brooklyn. A few miles further southward was the town of Wahala, on the creek of that name. In the Baptist church there, if I mistake not, a discussion had just closed between S. S. Lattimore, one of our ablest debaters, and a Mr. Newton, Presbyterian.

In 1847 I came over a different route, starting from Richland, Holmes county, via Kosciusko and Alanson Nash's to New Prospect; where later I attended a camp-meeting—Baptist. Among the ministers present were Bro. John Micou, W. M. Farrar, W. H. Head, J. B. McLeeland and W. Carey Crane, Dr. R. D. Brown, S. T. Potts, Jno. Kennedy, S. F. Miller and others had tents—generally quite full. A protracted meeting, held in Macon, conducted by Bro. S. S. Lattimore, resulted in large accessions to the church there, 47 of whom were baptized in the Noxubee river—in 25 minutes.

I was hospitably entertained by Bro. Joe May, Meshulaville; David Buck, Macon; Daniel Deupree, Deerbrook; J. A. Daft, Cross Roads; Peter Crawford, Wm. Manning and others. While at Columbus my home was at Dr. A. N. Jones, where I found Pastor C. S. McCloud. The Columbus Association met at Mahew Prairie church. Bro. John T. Freeman made his first appearance in public there, as a Baptist. Bro. Andrew McGowan was pastor, I think; he lost his mind soon after, from affliction, and committed suicide while away from home. Among the preachers there were Bro. J. C. Keeney, agent Domestic Mission Board; Bro. W. M. Farrar, agent Foreign Mission Board; Bro. Nelson Sansing and Bro. T. P. Montgomery.

The year following I was at the Choctaw Association again. It met at Salem church, Lauderdale county; then described as at Alamutchie, Old Town—now, as near Keewance station. Old Bro. Wiggins' home was nearest the church, and was of course crowded; the place in later years belonged to Dr. J. P. Welsh. Chief among the attendants were Ministers S. S. Lattimore, Michael Ross, Jno. Micou, W. P. Carter, and Basil Manley, Jr. A notable discussion was: the propriety of retaining Masons in church fellowship. Some years afterwards the leaders of the opposition joined the fraternity.

Great changes have taken place in this part of the country since then. At that date there were no Baptist Sunday schools, and none, I think, till after the war of the States. As late as 1854, what is now called the First Baptist church of Meridian, decided it inexpedient to start a school, and it did not until May, 1865. Now, only four churches of the Lauderdale Association are reported without schools, and eight are kept up by the seven white churches of Meridian. The seven colored churches also have schools. East Mississippi is not only coming to the front; it may be said to be there already, and the Baptists are generally in the lead.

Needs of the Church.

The need of the church is the vital power. Our need is not more machinery, but the power to move what we have. We have the talent and everything necessary. We have a theoretical belief in the Bible as the Word of God, but to believe in a God and to believe God are different things.

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We believe in God and go on in a formal way just like any sinner—swear, lie, get drunk, and a hundred other things, but to believe God is to trust Him, and to trust Him is to turn on the power, like a great workshop with its many shafts, pulleys and belts. It stands shock still without the power of the great engines. So with the church without the great God. O, church of the living God, turn on the power. Abraham and Paul and Moody believed, God and great was their faith in a God of power. Christ is not dead, but alive forever more. The church is dead, formal and worldly. No public altar, secret and family altars gone down. This is alarming to me and should be to every lover of the church and humanity. We of the church need and must have revivals in which men and women are regenerated and persuaded to obey the words of Christ, "Go home to thy friends and tell them how great things the Lord hath done for thee." We need conversions like that of Zaccheus. It made him religious, honest and generous.

W. E. FENDLEY.

Lake, Miss.

Pass It On.

"You're a great little wife, and I don't know what I would do without you." And as he spoke he put his arms about her and kissed her, and she forgot all the care in that moment, says a wise exchange. And, forgetting all, she sang as she washed the dishes, and sang as she made the beds, and the song was heard next door, and a woman there caught the refrain, and sang also, and the two homes were happier because he had told her that sweet old story, the story of the love of a husband for a wife. As she sang, the butcher boy who called for the order heard it, and went out whistling on his journey, and the world heard the whistle, and one man hearing it, thought, "Here is a lad who loves his work, a lad happy and contented."

And because she sang her heart was mellowed, and as she swept about the back door, the cool air kissed her on each cheek, and she thought of a poor old woman she knew, and a little basket went over to that home, with a quarter for a crate or two of wood.

So because he kissed her, and praised her, the song came, and the influence went out and on.

Pass on the praise.—Selected.

Immigration truly means obligation. Would that we could all realize this fact. "Recall some small city or town with which you are familiar, of about 10,000 inhabitants; say Portsmouth, New Hampshire, where the treaty of peace between Japan and Russia was agreed upon; or Saratoga Springs, N. Y.; or Vincennes, Ind.; or Ottawa, Ill.; or Sioux Falls, S. D.; or Lawrence, Kans. Settle one hundred towns of this size with immigrants, mostly of the peasant class, with their un-American languages, customs, religion, dress and ideas, and you would locate merely those who came from Europe and Asia in the year ending June 30, 1905. Those who came from other parts of the world would make two and a half towns more, or a city the size of Poughkeepsie in New York, seat of Vassar College, or Burlington in Iowa, of about 25,000 each."—Howard B. Grose, in "Aliens or Americans?"

Texas Notes.

I promised to write you about Texas Baptist affairs. At their recent State Convention our own Mississippi J. B. Gambrell, the Texas Secretary of Missions, made the greatest report Texas Baptists ever heard, reporting over \$100,000.00 for missions. I am told that the scene following the reading of the report beggars description. Shouting and singing and weeping, the vast throng surged toward the great and good man of God, the secretary of missions, and some actually feared for his life as the great crowd thronged him, many impulsively embracing him.

Then the great young Baptist Theological Seminary at Waco is making giant strides. They have a strong faculty and a splendid course of study, and that the Baptists of the Southwest appreciate this young seminary is shown that they have, I am informed, one hundred and seventy-five young preachers in attendance.

In closing let me tell Mississippi Baptists that next summer at the Blue Mountain Bible-Evangelistic Conference from June 24th to July 4th, they will, God willing, have the rare privilege of hearing the great president of this new theological seminary, B. H. Carroll, and the great secretary of missions, J. B. Gambrell, and T. T. Eaton of Kentucky. What a Bible Conference these two ex-Mississippians, Carroll and Gambrell and the great Kentuckian would, alone, make! But there will, God willing, be nine other noble men of God on the program, among them Prof. E. C. Dargan of the Southern Baptist Theological Seminary, and W. W. Hamilton, the general evangelist of the Home Mission Board.

Hamilton and his assistant, the noble, powerful preacher-singer, W. D. Wakefield, are here in this campaign. I firmly believe that these men are given from God to Southern Baptists for this great work.

God's blessings on you, Bro. Bailey, and upon our noble Mississippi Baptists.

T. T. MARTIN.

Bogue Chitto.

During the first of the month it was my privilege to assist Bro. Farr in a meeting of eight days at Bogue Chitto. It was delightful to labor with this energetic pastor and his noble people, because they are on fire with earnestness and zeal for the Lord's business. Of course we found God ready to honor every effort put forth to glorify His name.

But allow me to at least express myself about their new church building. It is indeed an elegant structure, having been erected at a cost of above \$5,000. The building is modern in its plan. It therefore provides for the Sunday school four rooms additional to the large auditorium. The pews, the windows and the carpet add much beauty and show splendid taste. Indeed they have wrought well for God and He is blessing them abundantly.

May God bless all our churches in every righteous endeavor.

Very truly,

T. L. HOLCOMB.

Louisville, Ky., Nov. 28, 1906.

Magee.

We expect to move to Hattiesburg the 1st of January, but I want to say right here there has not been the least jar, and we have been well cared for. The church has shown her appreciation of me by trying to do what we planned to be done when we came. The next pastor will find the church in a good live condition, ready and willing to respond to anything connected with the church.

The church has as good a band of Christian working women as can be found in the State. They work for the church, pray for it, talk about it, and give to it, not only their money and the labor of their hands, but their hearts. The last good thing I call to mind was the packing of a box for the Orphanage valued at \$85, and the pounding of the pastor, which took place last Tuesday night. They brought everything from kind words down to a jug of syrup. Two of our deacons lead the pounders. We spent the time pleasantly; made it helpful socially and spiritually.

We go to Hattiesburg because we believe God can use us better there than in Magee. Our going came about through Bro. Rawles, who has laid well the foundation, and some members of the State Mission Board.

Our memories of Magee as pastor shall always be pleasant.

May God bless the church and all the people of the church and community.

A. L. O'BRIAN.

The Correct Thing.

Dr. Bellows says: "When a man does a noble act, date him from that time, forget his faults, let his noble act be the standpoint from which you regard him. There is much that is good in the worst of men."

That is all good philosophy, and better religion—give every man who falls down a chance to rise again. But how about the man whose good deeds and utterances antedate his fall? Does not the good book say, "as dead flies cause the ointment of the apothecary to send forth a stinking savor, so doth a little folly him that is in reputation for wisdom and honor." The well doing of the man that went to the bad and far to the bad in fraudulent money getting, and especially if his pretended Christian character and apparently worthy words and deeds were made a potent asset in the equation of his fraudulent dealings which enabled him to deceive and win and rob, is not worthy of consideration if he has not made confession and turned from his evil way. If such a Christian (?) had done like Peter, wept bitterly over his sin and made all the amends possible, he would be worthy of the respect and the renewed patronage of his brethren. But if he comes back to them unrepentant and still bloated with his ill-gotten gains and attempts to flaunt his former life doings as piety and especially seeks to make capital in trade of his former religious assets, he is to be suspected of another assault upon their confidence for another "rake-off." Judas was a far more consistent if not honorable man than he. Suicide is not a commendable virtue but retirement is even to abolishment of one's self in respect to publicity. The more such a man ventures in the public places of religion the louder the odor of the ointment "stinks" in the

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olfactories of pious people who know of his "dead fly" reputation. If he will not repent and make the amende honorable then he would do well not to "hang himself," as Judas did, perhaps, but to "crawl into a hole and then pull the hole in after him." Such a man has done evil enough in the world both piece and by his example to be excused from any further appearances in the public prints or places. If the friends of such a man would do him and the cause a just service they would either induce him to do right in the sight of God and all really good men, as old David did even by public confession and reformation, or go down and out from any further effort to attract public attention. How shall God's people ever hope to convert the world while the churches are loaded down to the very rim of engulfment by such unmitigated derelicts who are yet posing as saints and leaders! —

Is Rome to Capture America?

There was held some time ago in Washington a notable assembly of Roman Catholic leaders, who met as the Third Missionary Conference. The purpose of the Conference was to plan, among other things, for the conversion of America to Romanism. If the reports given out are correct, this conference adopted a policy radically different from any heretofore used. A motto was blazoned, reading: "We have come, not to conquer, but to win." Among the topics discussed one will serve as a sample: "How to Reach the Devout Protestant New Englander." It appears that the astute priests composing this conference decided that controversy and attack, as used in the past, have not been successful weapons, and that something new in the presentation of their ecclesiasticism must be tried.—Missionary Review of the World.

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I have sold and used your Fertilizers for two years. My customers put it out by the side of several other brands of Fertilizer put up by other Companies, and they report to me that your Fertilizer is far ahead of anything they have seen. It put on and matured the fruit better than any other kind they had ever tried. Hoping the above will be encouraging to you in your efforts to put up the very best Fertilizer on the market.

Respectfully yours,
P. L. SOWELL.

Some Texas Breezes.

Dear Record:

The "exiles" over here like the way Mississippi Baptists are doing things. It makes our hearts glad to see how the work is moving back there. Some of us can't keep back the longing to be with the noble brotherhood of Mississippi again. Surely no set of Baptists in the entire country are making better progress than Mississippi Baptists. But there is a reason for it, two of them; one is, lots of the drones have come out West; and the other is, no State has better leaders, and workers.

Texas always has a number of pastors changing fields. This time some of them are, viz: Luther Rice Burress goes from First church, Paris, to the far southwest,

Alice; Elbert P. Pool from Athens to Jacksonville; Chas. T. Alexander from Houston to Lampassas, and possibly George B. Butler from Bryan to Gaston avenue, Dallas. It was a question of health with the much beloved Burress. May the sunshine and healthful breezes of Southwest Texas bring him many additional days. P. Pool has wrought mightily for the Master, throughout the Athens country. He goes to a fine field. Butler has done a marvellous work at Bryan. He would be a fitting successor to the gifted Hamlett, at Gaston avenue; but it is hard to even conjecture as to what Bryan would do, if he should see his way clear to leave them. Alexander does great things wherever he goes. The Lampassas church is one of the best. I shook the hand of many old Mississippians at our recent convention. All are doing well.

This has been a great year for the little church at this place. We have gone from half time to full time, with salary tripled; added two rooms to pastorage at a cost of \$325; and raised and paid out nearly \$2,000 for all purposes. We are beginning the new year with some discouraging features, but with strong faith in future possibilities.

There are many many vacant churches in Texas. We need a hundred well equipped pastors in Texas right now. Our beloved Dr. R. T. Hanks of Abilene so keenly feels the need of "more laborers" for the harvest that he has asked through our papers that we have prayers in all our churches for God to send them to us. And no doubt, throughout this great State, special prayers will be offered to this end. Which is very timely.

Greet the brethren for me.

Sincerely,

CHAS. A. LOVELESS.

Baird, Texas.

The mayor of Mabon has requested help from the public for the storm sufferers in the town of Mabon. The help is needed and will be duly appreciated by the mayor and sufferers.

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Dec. 6, 1906.

A Great Joy.

Guadalajara, Mexico, Nov. 29, 1906.

Dear Readers of the Baptist Record:

This is Thanksgiving Day and I feel constrained to make mention of

A GREAT JOY

which came to my heart in the privilege of attending the National Baptist Convention of Mexico held at San Luis Potosi last month. There were in attendance some 600 messengers representing some 60 old churches in the republic with a membership passing 2,000. The program consisted of speeches and sermons on the great fundamental doctrines of the Bible. It was truly a feast to the soul and a veritable theological education for the young native ministry. We took a large step forward this year in resolving unanimously to inaugurate a system of missions among the some 5,000,000 Indians of unmixed blood in this country half of whom do not speak Spanish, and among whom no evangelical denomination has yet begun a separate and distinct work. A board was appointed and a collection of cash and pledges taken to the amount of some \$1,000. We are praying the Lord to raise up the right man for the work. It is significant to note that the Baptists were the first to enter Mexico half a century ago, and now the first to begin home missions among the Indians.

We have just received

A BOUNTIFUL BLESSING

in our series of meetings at our church in Guadalajara. Bro. Pablo Rodriguez, who took a course at the Louisville Seminary many years ago, did the preaching, and great preaching it was! He awoke us from our sleeping lethargy and souls were brought from dense darkness into the marvelous light of the gospel. Twelve have asked admission into the church and some have already been baptized.

I am

MUCH ENCOURAGED

in my medical work. I am nearing the 3,000 mark of patients treated in my dispensary (not counting my private practice) and I have not been in this city quite a year yet. All of these have heard the gospel, and some have been converted and joined the church. The work is growing immensely and the signs of the times point to a better day ahead.

I merely mention

THE DAY SCHOOL

which my wife opened last July, and has already enrolled over fifty, the larger part of whom come from fanatical families, but they are thus being brought under gospel influence; for the Bible is taught as well as science. A great many of them now go to Sunday school and church.

Why should we not be thankful, "for the Lord is good, and His mercy endureth forever."

But in the midst of this thanksgiving there comes to my desk a letter bringing

DEEP SORROW

to my heart. My beloved room-mate as well as class-mate at the Memphis Hospital Medical College, Dr. John Rogers Anders, of Gloster, is dead! How this news pierces like an arrow through my very heart. Though a Presbyterian, he attended Mississippi College and was well versed in Baptist affairs. He was a fine

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specimen of Christian young manhood, and as such, won for himself the highest place in the affections of the entire faculty and student body. He was elected President of our class, and has distinguished himself since. He stood bravely by his post of duty during the dreadful yellow fever scourge and personally demonstrated considerable work for Dr. Guiteras, the U. S. official in charge of this disease. He was later appointed by Gov. Varlamon as the State's representative to visit the West Indies and Central America to study the yellow fever situation. Thus he was rising gradually as one of the South's greatest young physicians, but he had finished his work here and the Lord called him home. Noble comrade of precious memory, how I loved him. I feel so lonely now, for he was one great link that bound me to our beloved profession in the homeland. Having been married only four months he left a young wife to mourn an unspeakable loss. May the Lord be very near her and his broken hearted father and mother, whom, having not seen, I love for John's sake.

The Lord giveth and the Lord taketh away, blessed be the name of the Lord.

R. W. HOOKER.

The Gay Lectures.

Doubtless your readers will be interested to know that the Seminary Faculty have provided a feast of good things for the students, and for all who desire to visit the Seminary during two weeks in next February, beginning Feb. 11th and extending to Feb. 25th. During the first of these two weeks, from Feb. 11th to 18th, the Gay Lectures will be delivered. The lecturer will be Rev. W. T. Whitley, of Preston, England. During the second of these two weeks the Sunday School Board Lectures will be delivered. Five speakers will deliver addresses on various aspects of the Sunday school. There will also be given during these two weeks a course of lectures on Evangelism. Five capable men will speak on this great and engrossing subject. There is also being arranged an institute similar to those held in former years under the auspices of the Kentucky Sunday School Association, which will take place during one of the two weeks mentioned above. Of course the regular lectures in the class rooms of the Seminary will go on as usual during these two weeks. There will therefore be afforded to all visitors who come to us an opportunity of concentrating a great deal of profitable study within the limits of two weeks. I will send you detailed programs with names of speakers and subjects in the near future. Meantime if you will make this announcement I will be greatly obliged. If there are any pastors or others who wish to come to us during the period indicated, and if they will write to Mr. B. Pressley Smith, in care of the Seminary, Mr. Smith will make such arrangements for their board as may be possible. It may be that some can be accommodated in New York Hall, and if not, board at reasonable rates can be secured in the vicinity of the Seminary.

Very sincerely yours, etc.,

E. Y. MULLIN.

The Japanese are invading the Mississippi valley at quite a surprising rate, but in such a quiet way until it is hardly observed. There is a small town called Bay City, Wis., which is about ninety miles below St. Paul, and is said to be the rallying place of the Japanese. Here a small colony has bought several acres of land on a lake shore which practically includes all the beach and the point making out into the river. This town is noted for being one of the best fishing places on the upper Mississippi. Dr. Kuma is at the head of this colony, and intends to establish other colonies when this one is well under headway. He is said to have a good financial standing and intends to pave the way for a home for the Japanese in this great country of ours.

We once heard a sermon which if it taught the true doctrine, i. e., that Jesus Christ was in all of the unbiblical religions before Moses and since and put into them whatever is true and good, then Prof. Mahaffy of the Chicago University in his guessing may not be far off the track after all. He says Moses borrowed the idea of the trinity from the Egyptians, and that the concept of the incarnation was gotten by Isaiah and others from the Buddhists. Well, if those doctrines are true and good and if Jesus Christ put them there according to that preacher may it not be that Moses and Isaiah were inspired of God to get them out and incorporate them into Judaism, just as the New Testament writers were inspired of God to get so much as they did out of Judaism and even Grecian and Jewish literature, history and local forms which they incorporated in the Christian systems? We were not sure by any means that we accepted the teaching of that great sermon, but if it did put forth "the truth as it is in Jesus" as to His direct connection and workmanship in and among the old religions, then it would be that Mr. Mahaffy's blow at the Bible and religion is but a boomerang to blacken his own eye. But what if they are all in the ditch together? Ough!!

Mrs. Jeff Davis missive to Judge Kimbrough created quite a sensation among the Daughters of the Confederacy. In this letter she gave as her reason for not allowing the body of her husband to be buried at Beauvoir, namely that Mississippi was not willing to pay the \$6,000 a year to guard the body. She states farther that her preference was Beauvoir, while Louisiana and Virginia were anxious to have the body she says that Mississippi remained silent until after the body had been interred in Richmond. Then her only move was to send a letter. We do not understand why Mrs. Davis should be so bitter towards Mississippi. As Mr. Emerson says: "To be great is to be misunderstood."

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The Record.

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Full of brightness for homes and for
hearts.
And ever with gladness we welcome
The lessons of truth it imparts.

"Soul sunshine" we glean from its pages:
And word paintings—the purest are
there.
The choicest of flowers are gathered
From the thought of gardens sunny and
fair.

The Record—ah, highly we prize it,
It stands for the true and the right,
To the souls that are groping in shadows,
It shows them Faith's beautiful light.

It points to the pathway of duty
That leads to the temple of prayer,
It warns of the tempter that's waiting
To gather souls into his snare.

To the heights of the ideal it lends us,
Where is echoed the sweet, plaintive
plea
Of the Christ that has called through the
ages:
"Thou great world, O, come unto me."

The Record—it comes with a message
Full of brightness for homes and for
hearts.
And ever with gladness we welcome
The lessons of truth it imparts.

ADA CHRISTINE LIGHTSEY.

Freedom and Responsibility.

Next to absolute sin the greatest source of weakness in the Christian church is the general feeling that the agency of man in advancing the Kingdom of God is not really necessary; that God could bring the world to Himself without aid from man and that the part that man plays in the work of the Kingdom is supernumerary and hardly required; but an activity that has been given to man for his own good apart from the omnipotent power of God, who could bring about everything He desires by Himself alone.

In an abstract sense there is a truth in this. But applied to the nature of things as existing in this world it is wholly an error. Philosophically and morally freedom is inseparable from responsibility. God has made living beings without moral responsibility, but they are also without freedom of moral action. We call them mere animals. But man we claim is endowed with freedom of choice and action, and we recognize the fact that he is morally responsible for his acts. If a man commits murder or theft we hold him responsible for it. Where we fail in applying the twin and inseparable principles of freedom and responsibility is in not fully and practically recognizing that man is not only accountable for what he does, but of necessity and in the same measure he is accountable for what he can do and does not do. The compilers of the ritual of the Protestant Episcopal Church had this in mind when in "The General Confession" they make the worshipper to say, "We have left undone those things which we ought to have done; and we have done those things which we ought not to have done."

Men are proud of their freedom of choice. It is that which specially distinguishes man from other animals. And it

necessarily follows that this freedom, which makes a man a being of moral accountability, has the same moral aspect which ever way the choice may be made. That is to say; the same moral quality which causes the choice of right to be designated as good and the choice of wrong to be evil also makes the refusal to do a wrong act to be good and the refusal to do a right act to be evil. It is not commonly acknowledged that these two refusals are of equal moral weight, but it is impossible to escape the logical conclusion that they are. Those who plume themselves on their strength of character in resisting a temptation to do an evil act, usually fail to see that the neglect of an opportunity to perform a good act implies the same moral obliquity as the commission of an overt sin. But the two are morally the same.

This conclusion is based in the very nature of freedom. In endowing man with freedom of choice God became, within the sphere of man, self-limited. The faculty of freedom makes man a responsible cause in God's world, and two responsible causes cannot act in regard to the same matter. Therefore where man is free God has limited His action. This does not impair God's omnipotence, since, as Rev. Nathan R. Wood has shown in the last chapter of "The Witness of Sin," the ability to create a being endowed with freedom of choice is the highest possible proof of the omnipotence. But within the sphere in which man has freedom, that is in his personal choice, it does imply a self-limitation, a kenosis, analogous to that chosen by the Son of God in His earthly career for the salvation of men. So that within this sphere of human action a man is what he makes himself; and in a large sense the world will be what man makes it.

It was by man's free action that evil began in the world. It is by man's free action that moral evil continues in the world. It is by man's free action that evil can be ended and banished from the world. Preachers often tell us that God can save the world only through His people. But perhaps they, and certainly their hearers, do not recognize how entirely and necessarily true this is. By the bestowal of freedom and responsibility on man God establishes an order of things in which mankind as a whole will not and cannot be morally saved except by men.

The participation of Christians therefore, in the work of salvation is not a matter of little importance. It is a necessity; and to refuse to engage in Christian activities is, so far as the influence of any one Christian can go, to condemn the world to continuance in sin. Charles Haddon Spurgeon spoke truly when he said in regard to foreign missions, "It is not a question of whether the heathen will be saved without the Gospel. It is a question of whether we shall be saved if we do not send them the Gospel." So in regard to all Christian work. Activity in the work of the church, in the work of salvation, is for every Christian not only a duty but a necessity. Of every Christian it is true: Without you the world will not be saved.—Watchman.

We note that Rev. A. T. Camp goes from Columbus, Miss., to Northport, Ala., having accepted the care of that church.

Bro. Bryan Simmons leaves Columbia to accept a pastorate composed of Brandon, Pelahatchie and a large country church, with residence at Brandon.

The Dread of Death.

There may be many reasons for the common fear of death. Some have a love for life in this world which makes them reluctant to leave it under any conditions. There may be a belief in regard to life in the future which may cause some to shrink from what they fear will be a life of punishment for the sins of the present life. A wish to finish tasks or a desire to continue the companionship of friends may cause a dread of death. But probably the more common reason for this almost universal fear is the belief that death, or the separation of the soul from the body, is usually accompanied by great agony. The latest conclusions by Dr. W. W. Keen of Philadelphia and other eminent physicians are that this belief is not well founded. Their judgment is that death is usually painless. In certain cases of accident or acute disease, the termination of life is preceded by great pain; but even in these cases at the last the consciousness becomes benumbed, and although physical contortions may appear to indicate agony, they are but the involuntary movements of the muscles under abnormal circumstances; and the sense of feeling is largely absent. There are many indications which go to prove the correctness of this opinion. The experience of those who have gone to the very gates of death and returned is almost always pleasant. The soothing and even enjoyable sensations of death by drowning have been proved by many who have been resuscitated after a loss of consciousness. The New York Times of Oct. 19 records the experience of a young man who fell seven stories and in a very remarkable way escaped serious injury. He says, "When I first fell I was frightened, but then came a feeling of delight. I didn't care what happened to me." It is evident that if he had been killed by the fall, as would usually have occurred, he would have had only pleasurable sensations in death. Instances and testimonies of this sort might be multiplied and they all go to show that our all-merciful Heavenly Father has so ordered the courses of nature that in the solemn moment of exchanging this life for the next the soul is freed from the pains and terrors of earth and enters peacefully into the unknown experiences of the life to come. As far as physical pain is concerned death is not to be dreaded; and as to the spiritual preparation for that great crisis it is in our own power.—Watchman.

A Train Load of BOOKS.

The Dominion Co. Failed

One of America's biggest publishing houses, I bought its entire stock of books at receiver's sale and am closing out at from 10c to 50c on the dollar.

Sample Prices: Late copyright books, were 1.50. My price 25c. List includes Eben Holden, The Sea Wolf, The Spenders, The Leopard's Spots, The Shepherd, and dozens of others. History of Nations, 74 vol. Regularly \$148.00. My price 35c. Encyclopedia Britannica, Regularly 36.00. My price 7.50. Dickens Works, 15 vol. Regular 15.00. My price 2.95. Choice of Fine Cloth Bound Classics, 9c.

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David B. Clarkson, Como Blk. Chicago

THE BOOKERO

THE HOME.

Rosetta Pope's School.

By Emma C. Dowd.

"What are you doing?"
It was Rosetta's uncle who asked the question.

Rosetta looked up with a little laugh.

"I am playing school," she said.

Uncle Leonard came near and gazed at her row of pupils, first in wonder, then with an amused smile.

"You have some very famous scholars," he observed.

A dozen or more "Author" cards were ranged on chairs before her, and each card pictured the face of a man or a woman prominent in literature.

"Is Tennyson at the head or the foot of the class?" he inquired, his eyes twinkling.

"Oh, at the head!" Rosetta answered. "I don't know what other people think, but I rank them just as I like them, and then if they don't recite well they have to go down."

"Pray what do they recite?" her uncle asked. "Spelling and geography?"

"Of course not! They recite from their own works—here are the lessons!" and she laid her hand on a big pile of books at her right.

"Do you admit visitors?"

"Oh, yes, sir! Mama often comes in. That's the visitor's seat," pointing to a great arm-chair.

So from the other side of the room Uncle Leonard watched the small teacher and her renowned scholars.

"Lord Tennyson will please recite his New-year's poem, beginning:

"Ring out, wild bells, to the wild sky."

Whereupon Rosetta selected a book from the pile, and keeping her finger in the place, recited the lines with very little hesitation.

"Well done!" praised her uncle.

"Thank you," said Rosetta, blushing.

The next card bore the face of Alexander Pope, and the teacher said:

"Mr. Pope, you may recite two lines from your 'Essay on Man,'" and again Rosetta spoke for her pupil:

"Honor and shame from no condition rise;
Act well your part, there all the honor lies."

Then she turned to her uncle with a smile. "I can't understand much of his," she explained; "but seeing our names are the same, I thought I'd have to put him in somewhere, and

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Dr. B. H. Carroll, Sr. of Harper University: "I have examined with approval and pleasure 'Glorious Praise,' this seems to be a splendid and round book for popular music and hymns."

Dr. Samuel H. Green of Washington, D. C.: "I have examined your new hymn book 'Glorious Praise,' and regard it as one of the best of all song books recently offered for Christian service."

Dr. Henry M. King of Providence, R. I.: "I think it an excellent collection."

Dr. Carter Helm Jones of Louisville: "The best old and new hymns have been skillfully blended and a fine musical sense and taste pervade the arrangement."

Dr. E. C. Dargan of the Southern Baptist Theological Seminary, and himself a master of sacred song: "It strikes me as a very handy and useful book, and admirably serving the purpose for which it was intended."

Dr. Kerr Boyce Tupper of New York: "In my judgment it is a remarkably fine collection."

The great evangelist, T. T. Martin: "As a combination book, I consider 'Glorious Praise' far and away the best book I have examined."

Dr. B. D. Gray, Secretary of Home Missions: "It is in every way a splendid book of praise."

Dr. J. M. Frost, Sunday School Secretary calls it "a glorious book."

Dr. A. C. Davidson of Birmingham: "You can count on every church in the valley getting it when they get a new book."

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Baptist Sunday School Board = = = Nashville, Tennessee

he's learned those lines so well, cause she says it teaches me so much."

"I should say so! I shall have to teach Maud at first; she doesn't know one author from another."

"Neither did I till I learned," said Rosetta.—Selected.

J. M. Derrick & Son.

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when you ask him for a MACBETH lamp-chimney, it's an indication that he is a safe man to deal with, as it shows a desire on his part to serve his trade with the best of everything.

are few entirely un-
tives in this world; there
men who fulfil their
types and plans without
interruption at
point. Now and then there
who in early youth marks
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moves straight on to it
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happily from their own
dreaming. Many find at
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one particular have they
their life dreams; at
point God has simply set
their plans and substituted

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story of Harriet Newell
illustration of a broken
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broken life became more world than it could have by the carrying out of plans.—Dr. J. R. Miller, *St. Louis Herald*.

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of other women's souls. Janet Newell, dying with all her heart's hopes unrealized, has far more for missions by inspiration of her heroic ex-

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have done in the longest life. The best service in the field, brood life became more to world than it could have been by the carrying out of its plans.—Dr. J. R. Miller, in *Nations Herald*.

Deaths.

J. W. Chapman

Bro. J. W. Chapman was born in Rankin County Miss. Jan. 5, 1833. Married to Miss Mary Ann Dear of Rankin County Feb. 16, 1854. Four daughters were born to this union. His wife died Jan. 12 1865. He married second time to Miss Malissa J. Dampier of Simpson county Oct. 4, 1865. Six children, two daughters and four sons, were born to this union.

Bro. Chapman died Nov. 11, 1906, near Hebron Lawrence County Miss. He had long been a member of the Baptist church at Hebron and had lived a consistent Christian.

Weep not loved ones; but rather rejoice that his name was written in heaven.

R. DRUMMOND

Jackson Wills.

Near Glading, Miss. Nov. 19 1906. Jackson Wills, aged 98 or 99 years.

Bro. Wills remembered the battle of New Orleans in 1815, being some six or seven years old at that time.

He remembered hearing his father, who was in the battle, tell about the great engagement. For many years he was a member of East Fork church, and often expressed a willingness to depart.

Funeral services were conducted by Bro. J. R. Baham, a special friend.

T. C. S.

In Memory of Wash Polk.

On Nov. 11th the Lord saw fit to call home Uncle Wash Polk, after a sojourn of about 76 years here below. He leaves a wife and 12 children to mourn his loss.

Truly a good man has gone to his reward.

He was attentive to his church duties, ever ready to lend a helping hand to every good cause. He died triumphant in the faith, believing the promise of God. "Whoever cometh to me, him in no wise will I cast off." May the blessings of God rest on the stricken family.

His pastor,

J. A. BUCKLEY.

Prentiss, Miss., Dec. 2, 1906.

Cameron-Young.

Nov. 22 at the home of the bride's father, in Martin, Mr. D. P. Cameron of Angulla, Miss., and Miss Effie Young were married by the father of the bride.

S. R. YOUNG.

Did Gook Work.

"I used 4 boxes of Tetterine, for Tetter on my feet, of 12 years standing. My nails were thick and rotten; hence using Tetterine they are growing out new and healthy. Please send me two more boxes to use in case it should show any signs of returning. C. M. Best, Bragdon, S. C." Tetterine is the best known remedy for any kind of skin disease. Get from your drug dealer and 24 for a box to J. T. Shaptrine Mfr. Savannah, Ga.

Can Cancer be Cured? It Can.

We want every man and woman in the United States to know what we are doing. We are curing Cancers, Tumors and Chronic Sores without the use of the knife or X-Ray, and are endorsed by the Senate and Legislature of Virginia.

We Guarantee Our Cures.

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NOTICE.

A Graduate of the Conservatory of Music at Cincinnati and a Teacher of 8 years experience with the highest testimonials, desires a place in a female College or Private Family. Address, I. E. Underwood, Terry Miss. stating salary.

Special Offers In Meridian Female College

Only \$100.00 will pay board, washing and tuition for a few girls balance of session. Only \$65.00 for tuition and board in Club Home till places are filled. A few more can get work to help on expenses. Apply at once.

J. W. BEESON, Meridian. Miss.

Beware of Imitators.

The Combination Oil Cure for Cancer and Tumor has its imitators. The Original cure may be had of the Originator. -Dr. D. M. Bye, 316 N. Illinois St., Indianapolis, Ind. Free books upon request.

The following account of mission work on the Island of Porto Rico, taken from the Religious Herald, it is hoped will be of interest to the readers of Woman's Page:

A Vision Realized.

About five years ago the writer sent a certain letter to one of the Baptist weeklies, telling something of mission work in Porto Rico, and particularly of the work in Adjuntas, a mountain town of the island. In this letter she described the plain, dimly lighted mission hall, and then told one of her visions of the future. This vision has now become a reality; for, on the corner overlooking the bright, little plaza of Adjuntas there is a solidly-built, attractive chapel, on the site of the worm-eaten frame house where the church has worshipped for two or three years.

The chapel is of brick, stuccoed and colored gray, and there is a symmetry and proportion about the building that make it the prettiest of the smaller churches belonging to the island Baptists. Inside it is "clean and tidy, with comfortable seats, and brightly lighted," as was seen in the vision; while the church was still worshipping in the cod-fish-scented old warehouse. There is a pulpit desk and "a shaded lamp" for the minister, and there are plenty of chairs for the people who come to hear the Word preached and for those who will come.

This church was provided by the American Baptist Home Mission Society, and Mr. A. B. Rudd, with his careful oversight and attention to details attended to its erection last summer.

One member of the Adjuntas church never saw the completed new chapel, though consumed with desire for a view of it just once before she should go away. This child was baptized a few weeks before the building was finished—a dear, little girl about thirteen years old, named Paula. She was quite

(Continued on page 16)

Forgetting to Thank Mother.

Of course you boys and girls are not the kind who forget to say, "thank you," when any one does you a favor. When you were very small, before you could so much as talk plainly, father and mother taught you these two little words, and ever since you have been careful about using them at the right time.

There are a good many people who are careful to say "thank you" when some one passes them the bread or dinner, or lends a book to read, but who receive other and greater kindnesses without saying a word.

"Where are my gloves?" cries Jack, as he is about to start to school some cold morning. "Oh, dear! I wish other folks would let my gloves alone!" "Here they are, Jack," mamma says quickly, as the sound of the impatient voice comes to her ears. "I put them away for you when you left them lying about."

And perhaps Jack says, "Oh!" and perhaps he says nothing at all. It is not likely that he says nothing at all. It is not likely that he says "thank you." We fear his mother is used to it, however. Most mothers are.

How many boys and girls think of saying "thank you" for the hours mother spends mending their torn clothes, or for her care of them when they are sick.

or for any of the little sacrifices she is making all the time? If they want any help on their lesson mother gives it, and so it is all the day long. Let us appreciate these blessings while they are ours and express our gratitude for all kindnesses shown us.—Ex.

Carolina Immigration.

Trouble is brewing for the South Carolina immigration authorities, who were recently instrumental in bringing in a shipload of Europeans to the port of Charleston. The United States Immigration Bureau has received complaints alleging that these aliens were brought to this country in violation of the contract labor law. The solicitor of the Department of Commerce and Labor has been instructed to make an investigation.

The raising of a question as to the legality of inducing immigration to South Carolina may throw a damper over the whole project of diverting immigration to Southern ports, which has been taken up recently by a number of States.

This was all that the Immigration Bureau had to do with the shipment, and if no complaint had been made the inspection of the Federal officials would have ended the matter. The complaints to the Department relate to the methods used by the South Carolina Immigration Commission in encouraging the aliens to take passage for South Carolina. It is alleged that they were induced to come under the promise of employment or an agreement. This is a feature of the contract labor law for enforcement of which the immigration authorities are responsible, and whatever evidence has been submitted will have thorough investigation and study.—Ex.

A Short Talk To Mothers.

The health of your family is your first concern—How to promote it your greatest care.

Grown people, and children too, to be well require, that—
The Liver should do its duty.
The Kidneys perform their part.
The Blood be kept pure.
The Stomach kept in a healthy condition.
If any of these conditions are wanting, derangement of the balance follows and the general health is undermined.
DR. THATCHER'S LIVER AND BLOOD SYRUP insures a healthy body, because it goes to the origin of the disease, curing that and making the other evils impossible. The formula on every bottle will convince you that it is the most logical and reliable remedy for diseases of the Liver and Kidneys ever placed upon the market. Your dealer sells it in 50c and \$1.00 bottles. You can get a sample free by writing us.

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Shortens your food—Lengthens your life

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the most prominent cooks and household economists of the country as well as by that portion of the medical profession who have made a study of pure food. There is no substitute for Cottolene because there is no shortening so good as Cottolene. It stands alone as everyone who has used it according to directions will verify.

Cottolene is endorsed by

COTTOLENE was granted a GRAND PRIZE (highest possible award) over all other cooking fats at the recent Louisiana Purchase Exposition; and food cooked with COTTOLENE another GRAND PRIZE.

"Home Helps" a book of 300 Choice recipes, edited by Mrs. Rorer, is yours for a 2-cent stamp, if you address The N. K. Fairbank Company, Chicago.

A NEW FEATURE—The patent air-tight top on this pail is for the purpose of keeping COTTOLENE clean, fresh and wholesome; it also prevents it from absorbing all disagreeable odors of the grocery, such as fish, oil, etc.



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COMPLETE ONLY \$15.00

JUST SEND ME ONE DOLLAR

and I will ship C. O. D. to any railroad station in the U. S. this fine Willard Steel Range. Anyone can say they have the best range in the world, but I will furnish the evidence and leave the verdict to you. After you examine this range, if you are satisfied in every way, pay Agent \$4.00 and freight, and you become the possessor of the best range in the world for the money. The range has six 8-inch lids; 17-inch oven; 15-gal. reservoir; large warming closet; top cooking surface, 36x48 inches. Guaranteed to reach you in perfect order. Shipping weight, 40 lbs. Thousands in use and every one of them giving satisfaction. Write for full description and testimonials.

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"THE WONDERFUL WALL PLASTER."

Are you going to build? If so, be sure to have your wall plastered with "SOUTHERN" WOOD FIBER PLASTER. Read what Dr. John L. Johnson of Clinton, Miss., has to say about it:

Clinton, Miss., Jan. 20, 1906.

I used the "SOUTHERN" WOOD FIBER PLASTER in my residence recently built at Clinton, Miss. I am delighted with it, and think the manufacturers have rightly called it "WONDERFUL."

(Signed) JOHN L. JOHNSON.

For prices, address

"SOUTHERN" WOOD FIBER PLASTER CO.

Jackson, Miss.

The Cost of a Boy.

Written by a Boy.

I read the other day that it costs nearly a thousand pounds to bring up a London boy and educate him and dress him well. I said to myself: "That is because everything in the city has to be bought and living is high." But I began to study the thing and I found that even a country boy costs his parents a good deal.

When you count what a boy eats and what he wears and the school books he must have, the doctor's bills which have to be paid when he gets the measles or the scarlet fever, he will cost his folks at home at least a hundred dollars a year. If a boy is given to breaking things, kicking the toes out of his boots, and so on, he costs more than that; so by the time I am twenty-one and old enough to do for myself, I shall have cost father more than two thousand dollars.

Mother cooked my food and made my clothes and patched them, washed and ironed for me, took care of me when I was a little fellow and whenever I was sick, and she never charged anything for that. If she were dead and father had to pay for all that, it would cost another hundred dollars a year more, and that two thousand dollars' worth of work mother will have done for me by the time I am a man.

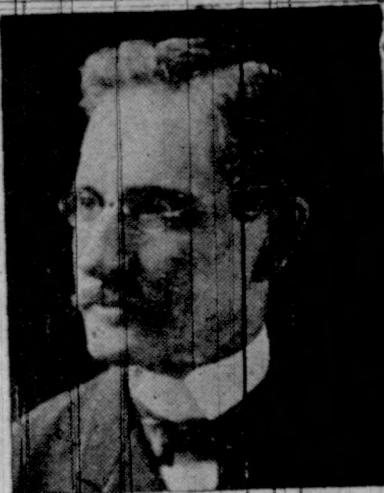
Four thousand dollars for a boy! What do you think of that? These are hard times. When parents put four thousand dollars into a boy, what have they a right to expect from him? Is it fair for him to play ball, go swimming or hang round town all the time, when maybe his father's potatoes are not dug nor the wood brought in for his mother? Is it fair for him to disappoint them by swearing and drinking? Is it fair to forget his parents when he has left home and neglect even to write them letters, or to think of their comfort or happiness?

I remember a bright young man's saying: "Some of our parents have put about all the property they have into us boys and girls. If we make whisky dealers of ourselves they will be poor, indeed; but if we make good citizens and substantial men and women, they will feel as though they had good pay for bringing us up."

Boys, what are you worth to your parents?—Children's Friend

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Did you ever seriously ask yourself what Christianity is worth to you—to you, personally, whether you have openly numbered yourself among its followers or not? What is it worth to you to have been born in a



DR. J. W. BLOSSER.

Who sends by mail a free trial package of his Catarrh Cure, 3 to applicants.

It will cost you only a postal card (or two-cent stamp) to get a liberal free trial package of this wonderful remedy. He will pay for everything, delivery charges and all. No offer could be more liberal than this, but he has such confidence in the remedy that he is willing to submit it to an actual test.

If you have catarrh of the nose, throat or lungs, if you are constantly spitting, blowing the nose, have stopped-up feeling, headache, head noises, deafness, asthma, bronchitis or weak lungs, write at once for a trial treatment, then you will soon know its effect for yourself. The full treatment is not expensive. A regular package containing enough to last one whole month is sent by mail for \$1.00.

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It is well for every one to take account of stock occasionally, and some quiet day, when you are counting up your possessions, ask yourself these questions, and see what answer they will bring. Then, when you have honestly set your value upon them, hold to it in word and deed. If the church stands for the things you approve, support it; if there is a Word of God, consult it; if Christ is indeed the Lord, give Him your allegiance, and let no carping voices sway you.—Wellspring.

Deaths.

J. W. Chapman

Bro. J. W. Chapman was born in Rankin County Miss. Jan. 5, 1833. Married to Miss Mary Ann Dear of Rankin County Feb. 16, 1854. Four daughters were born to this union. His wife died Jan. 12 1865. He married second time to Miss Malissa J. Damper of Simpson county Oct. 4, 1865. Six children, two daughters and four sons, were born to this union. Bro. Chapman died Nov. 11, 1906, near Hebron Lawrence County Miss. He had long been a member of the Baptist church at Hebron and had lived a consistent Christian. Weep not loved ones; but rather rejoice that his name was written in heaven.

R. DRUMMOND

Jackson Wills

Near Glading, Miss. Nov. 19 1906. Jackson Wills, aged 98 or 99 years.

Bro. Wills remembered the battle of New Orleans in 1815, being some six or seven years old at that time.

He remembered hearing his father, who was in the battle, tell about the great engagement. For many years he was a member of East Fork church, and often expressed a willingness to depart. Funeral services were conducted by Bro. J. K. Baham, a special friend.

T. C. S.

In Memory of Wash Polk.

On Nov. 11th the Lord saw fit to call home Uncle Wash Polk, after a sojourn of about 76 years here below. He leaves a wife and 12 children to mourn his loss.

Truly a good man has gone to his reward.

He was attentive to his church duties, ever ready to lend a helping hand to every good cause. He died triumphant in the faith, believing the promise of God. "Whosoever cometh to me, him in no wise will I cast off." May the blessings of God rest on the stricken family.

His pastor,

J. A. BUCKLEY.

Prentiss, Miss., Dec. 2, 1906.

Cameron-Young.

Nov. 22 at the home of the bride's father, in Martin, Mr. D. P. Cameron of Angulla, Miss., and Miss Effie Young were married by the father of the bride.

S. R. YOUNG,

Did Gook Work.

"I used 4 boxes of Tetterine, for Tetter on my feet, of 12 years standing. My nails were thick and rotten; since using Tetterine they are growing out new and healthy. Please send me two more boxes to use in case it should show any signs of returning. G. M. J. Bledsoe, S. C." Tetterine is the best known remedy for any kind of skin disease. Get from your drug-gist or send 5c for a box to J. T. Shuptrine Mfr. Savannah, Ga.

Can Cancer be Cured? it Can.

We want every man and woman in the United States to know what we are doing. We are curing cancers, tumors and chronic sores without the use of the knife or X-Ray, and are endorsed by the Senate and Legislature of Virginia.

We Guarantee Our Cures.

The Kellum Hospital.

1615 West Main, - - Richmond, Va., mer.

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NOTICE.

A Graduate of the Conservatory of Music at Cincinnati and a Teacher of 8 years experience with the highest testimonials, desires a place in a female College or Private Family. Address, I. E. Underwood, Terry Miss, stating salary.

Special Offers in Meridian Female College

Only \$100.00 will pay board, washing and tuition for a few girls balance of session. Only \$65.00 for tuition and board in Club Home till places are filled. A few more can get work to help on expenses. Apply at once.

J. W. BEESON, Meridian, Miss.

Beware of Imitators.

The Combination Oil Cure for Cancer and Tumor has its imitators. The Original cure may be had of the Originator. —Dr. D. M. Bye, 316 N. Illinois St., Indianapolis, Ind. Free books upon request.

The following account of mission work on the Island of Porto Rico, taken from the Religious Herald, it is hoped will be of interest to the readers of Woman's Page:

A Vision Realized.

About five years ago the writer sent a certain letter to one of the Baptist weeklies, telling something of mission work in Porto Rico, and particularly of the work in Adjuntas, a mountain town of the island. In this letter she described the plain, dimly lighted mission hall, and then told one of her visions of the future. This vision has now become a reality; for, on the corner overlooking the bright, little plaza of Adjuntas there is a solidly-built, attractive chapel, on the site of the worm-eaten frame house where the church has worshipped for two or three years. The chapel is of brick, stuccoed and colored gray, and there is a symmetry and proportion about the building that make it the prettiest of the smaller churches belonging to the island Baptists. Inside it is "clean and tidy, with comfortable seats, and brightly lighted," as was seen in the vision; while the church was still worshipping in the cod-fish-scented old warehouse. There is a pulpit desk and "a shaded lamp" for the minister, and there are plenty of chairs for the people who come to hear the Word preached and for those who will come.

This church was provided by the American Baptist Home Mission Society, and Mr. A. B. Rudd, with his careful oversight and attention to details attended to its erection last summer.

One member of the Adjuntas church never saw the completed new chapel, though consumed with desire for a view of it just once before she should go away. This child was baptized a few weeks before the building was finished—a dear, little girl about thirteen years old, named Paula. She was quite

(Continued on page 16.)

Forgetting to Thank Mother.

Of course you boys and girls are not the kind who forget to say, "thank you," when any one does you a favor. When you were very small, before you could so much as talk plainly, father and mother taught you these two little words, and ever since you have been careful about using them at the right time.

There are a good many people who are careful to say "thank you" when some one passes them the bread or dinner, or lends a book to read, but who receive other and greater kindnesses without saying a word.

"Where are my gloves?" cries Jack, as he is about to start to school some cold morning. "Oh, dear! I wish other folks would let my gloves alone!"

"Here they are, Jack," mamma says quickly, as the sound of the impatient voice comes to her ears. "I put them away for you when you left them lying about."

And perhaps Jack says, "Oh," and perhaps he says nothing at all. It is not likely that he says nothing at all. It is not likely that he says "thank you." We fear his mother is used to it, however. Most mothers are.

How many boys and girls think of saying "thank you" for the hours mother spends mending their torn clothes, or for her care of them when they are sick,

or for any of the little sacrifices she is making all the time? If they want any help on their lesson mother gives it, and so it is all the day long. Let us appreciate these blessings while they are ours and express our gratitude for all kindnesses shown us.—Ex.

Carolina Immigration.

Trouble is brewing for the South Carolina immigration authorities, who were recently instrumental in bringing in a shipload of Europeans to the port of Charleston. The United States Immigration Bureau has received complaints alleging that these aliens were brought to this country in violation of the contract labor law. The solicitor of the Department of Commerce and Labor has been instructed to make an investigation.

The raising of a question as to the legality of inducing immigration to South Carolina may throw a damper over the whole project of diverting immigration to Southern ports, which has been taken up recently by a number of States.

This was all that the Immigration Bureau had to do with the shipment, and if no complaint had been made the inspection of the Federal officials would have ended the matter. The complaints to the Department relate to the methods used by the South Carolina Immigration Commission in encouraging the aliens to take passage for South Carolina.

It is alleged that they were induced to come under the promise of employment or an agreement. This is a feature of the contract labor law for enforcement of which the immigration authorities are responsible, and whatever evidence has been submitted will have thorough investigation and study.

—Ex.

A Short Talk To Mothers.

The health of your family is your first concern—How to promote it your greatest care.

Grown people, and children too, to be well require, that—
The Liver should do its duty.
The Kidneys perform their part.
The Blood be kept pure.
The Stomach kept in a healthy condition.
If any of these conditions are wanting, disarrangement of the balance follows and the general health is undermined.
DR. THATCHER'S LIVER AND BLOOD SYRUP insures a healthy body, because it goes to the origin of the disease, curing that and making the other evils impossible. The formula on every bottle will convince you that it is the most logical and reliable remedy for diseases of the Liver and Kidneys ever placed upon the market. Your dealer sells it in 50c and \$1.00 bottles. You cannot get a sample free by writing us.

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Expert training, mental development, and care by specially trained teachers, and experienced physician who has devoted his life to the study and treatment of feeble-minded children. Beautifully located in the blue grass section of Kentucky, 100 acres of beautiful lawn and wooded for pleasure grounds. Elegantly appointed building, electric lighted and steam-heated. Highly endorsed and recommended by prominent physicians, ministers and parents. Write for terms and descriptive catalogue. Address DR. JNO. P. STEWART, Supt., Box 4, Farmdale, Ky.

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COTTOLENE was granted a GRAND PRIZE (highest possible award) over all other cooking fats at the recent Louisiana Purchase Exposition; and food cooked with COTTOLENE another GRAND PRIZE.

"Home Helps" a book of 300 Choice recipes, edited by Mrs. Rorer, is yours for a 2 cent stamp, if you address The N. K. Fairbank Company, Chicago.

A NEW FEATURE—The patent airtight top on this pail is for the purpose of keeping COTTOLENE clean, fresh and wholesome; it also prevents it from absorbing all disagreeable odors of the grocery, such as fish, oil, etc.



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and I will ship C. O. D. to any railroad station in the U. S. this fine Willard Book Range. Anyone can say they have the best range in the world, but I will furnish the evidence and leave the verdict to you. After you examine this range, if you are satisfied in every way, pay Agent \$4.00 and freight, and you become the possessor of the best range in the world for the money. The range has six 8-inch lids; 17-inch oven; 16-gal. reservoir; large warming closet; top cooking surface, 36x48 ins. Guaranteed to reach you in perfect order. Shipping weight, 40 lbs. Thousands in use and every one of them giving satisfaction. Write for full description and testimonials.

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"THE WONDERFUL WALL PLASTER."

Are you going to build? If so, be sure to have your wall plastered with "SOUTHERN" WOOD FIBER PLASTER. Read what Dr. John L. Johnson of Clinton, Miss., has to say about it:

Clinton, Miss., Jan. 20, 1906.

I used the "SOUTHERN" WOOD FIBER PLASTER in my residence recently built at Clinton, Miss. I am delighted with it, and think the manufacturers have rightly called it "WONDERFUL."

(Signed).

JOHN L. JOHNSON.

For prices, address

"SOUTHERN" WOOD FIBER PLASTER CO.

Jackson, Miss.

The Cost of a Boy.

Written by a Boy.

I read the other day that it costs nearly a thousand pounds to bring up a London boy and educate him and dress him well. I said to myself: "That is because everything in the city has to be bought and living is high." But I began to study the thing and I found that even a country boy costs his parents a good deal.

When you count what a boy eats and what he wears and the school books he must have, the doctor's bills which have to be paid when he gets the measles or the scarlet fever, he will cost his folks at home at least a hundred dollars a year. If a boy is given to breaking things, kicking the toes out of his boots, and so on, he costs more than that; so by the time I am twenty-one and old enough to do for myself, I shall have cost father more than two thousand dollars.

Mother cooked my food and made my clothes and patched them, washed and ironed for me, took care of me when I was a little fellow and whenever I was sick, and she never charged anything for that. If she were dead and father had to pay for all that, it would cost another hundred dollars a year more, and that two thousand dollars' worth of work mother will have done for me by the time I am a man.

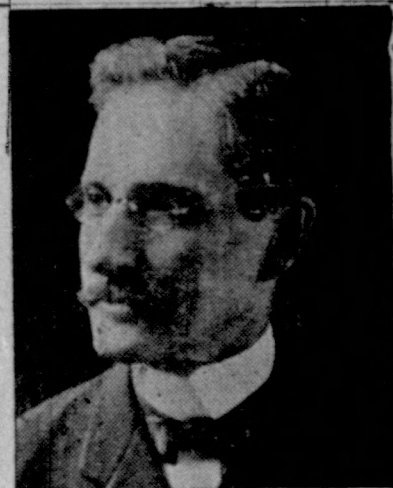
Four thousand dollars for a boy! What do you think of that? These are hard times. When parents put four thousand dollars into a boy, what have they a right to expect from him? Is it fair for him to play ball, go swimming or hang round town all the time, when maybe his father's potatoes are not dug nor the wood brought in for his mother? Is it fair for him to disappoint them by swearing and drinking? Is it fair to forget his parents when he has left home and neglect even to write them letters, or to think of their comfort or happiness?

I remember a bright young man's saying: "Some of our parents have put about all the property they have into us boys and girls. If we make whisky dealers of ourselves they will be poor, indeed; but if we make good citizens and substantial men and women, they will feel as though they had good pay for bringing us up."

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(Continued from page 12.)

deaf, yet sang clearly and sweetly her own interpretation of the melodies, from lack of hearing, being sometimes disconcerting, yet oftener an improvement on the written music.

Her disease made such rapid progress that she was too feeble to be carried even in a hammock to see the long-expected and longed-for chapel on the day of dedication. About two weeks afterward she died, and though she will not sing her song this year in the Sunday-school celebration, as was planned for her, she will sing it in a better place than even the beloved chapel. What fulfilled visions for her freed spirit! The small Roman Catholic chapel almost opposite the Baptist chapel, across the plaza, has had a new coat of blue paint, and on Sundays the priest goes through with his functions, and the market people kneel before the images and the altar, before trudging back up the trails with their scanty gains.

How one wants to preach to them as they kneel in real reverence on the dusty floor and tell them in simple words of that which makes it possible to live and die, expectant always of visions fulfilled! The blue chapel counts more worshippers than our gray one, and perhaps it will always be so, but the ardent young minister of the latter works faithfully among his people, and those who come to worship with him worship in spirit and truth.

The carpenter comes with his brood of bright-faced children, and the washerwoman comes, barefooted, her classic face shin-

ing with enjoyment. Then there is Juan, the only colored man, with his gentle wife and two babies, who, on one leg and a stick, hobbles up and down the maddy mountain trail to day and night services. One old "mister" comes from so far over the mountains that she tells the missionary it is too far for her to try to find the way thither. Time fails to tell of the bright-faced mountain lads and their father, and of the young girl who teaches the children in the Sunday-school, and of many others who make up the Baptist church of Adjuntas. They are a hard-working, God-fearing, Christ-loving people, chosen and fitted for the Master's use. So, not only are human visions of the missionary being fulfilled in Adjuntas, but the divine vision of a redeemed church called from the midst of a world-loving, mind-darkened people, is being realized among the humble mountaineers of Adjuntas.

And what is being done there is doing in all other towns where the Baptists have mission work. Mr. Trozer, in Coamo, and Mr. Humphrey, in Cayey, and Mr. Vodra, in Rio Piedras, could tell of visions realized, and Miss Hayes, among the women and children, is seeing many things desired to come to pass.

That there are discouragements and some visions unrealized does not count. An intelligent study and preaching of the Word is gaining upon ignorance and indifference, and from a viewpoint of five years ago one must marvel at hopes more than realized.

—James P. Duggan, in Religious Herald.

Ponce, P. R.

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